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Mr. Bouchier's lively style, we may quote from his sketch of the infamous Antiochus Epiphanes, sixth in the line from the founder—a despot whose bizarre character foreshadowed that of the caliph Al-Hákím:

This extraordinary prince, with his mass of contradictory qualities, Oriental tyrant and republican Greek, low buffoon and lover of the finest art, fierce persecutor and gracious master, with his yearning for unity in government and religion . . . may be called a second founder of Antioch, to which he gave an impress that subsequent ages have not altogether effaced (p. 31).

Pompey, who in his campaign of Eastern conquest visited Antioch in 64 B.C., recognized its claims to local autonomy, but placed its military protection in the hands of the Roman governor. The period of the early Empire is covered in chapter IV. Antioch can boast of visits from Augustus, Tiberius, Vespasian, Titus—to whom the populace gave a splendid reception at the close of the Jewish War—Trajan, Hadrian, Severus, Caracalla, Aurelian—who placed on exhibition his chained captive, Zenobia—and Diocletian. Many readers will find especial attraction in chapter VI., where it is emphasized that Antioch rather than Jerusalem should be regarded as the mother of churches in Asia Minor and Europe, for “it was the Antiochenes who first insisted on discarding the trammels of the Mosaic law”, while the position of the city on the highroad to Asia Minor made it the natural starting-point for the various missionary journeys. Sketches are given of persons prominent in the ecclesiastical history of Antioch, such as Paul of Samosata, Lucian, Theodore of Mopsuestia, and the great John Chrysostom.

With the Arab conquest Antioch entered into a period of eclipse which lasted for over 300 years, when, as a result of the victories of the Byzantine Peter Phocas (969 A.D.), it once more became a Roman provincial capital. This status it retained till 1081, when it fell under the power of the Seljuk Turks, who, after a brief rule, yielded to the armies of the Crusaders. The last two chapters give an interesting account of Antioch as the centre of a Frankish principality, from the time of its capture to its unhappy end. The writer touches on the rule of its princes, the conditions under which their subjects lived, the laws, commercial activities, etc. An appendix of nineteen pages deals with the coinage of the city. A list of authorities is given at the end of some, but not all, of the chapters.

FREDERICK J. BLISS.

Cicero: a Biography. By TORSTEN PETERSSON. (Berkeley: University of California Press. 1920. Pp. 699. \$5.00.)

A NEW biography of Cicero, the fifth within the last quarter-century, attests the unflagging interest felt by the present generation in the

Roman orator and statesman. Our interest in him is not hard to understand. As he himself said, when urging a literary friend to write a sketch of his career, his life had all the elements of a drama, with its vigorous action, its clearly marked episodes, and, as he then thought, a happy outcome of a tragic situation. He played a leading rôle, too, in a great political drama. But this is only one side of his life. He was also a philosopher, an orator, a poet, a man of the world, and, above all, a writer of letters in which he has set down his intimate impressions of men and things and revealed his weaknesses, as well as his points of strength, to the delight of the discerning and the despair of the prosaic. This freedom from hypocrisy and the Latin volatility of character which gives rise to apparent inconsistency in his words and actions make the writing of his biography a difficult matter, unless one is a Boissier or has the Celtic temperament of a Tyrrell. The test of a biographer's ability to understand the personal character and the political policy of Cicero is to be found in his treatment of three episodes in Cicero's career: the period of abject depression which followed his banishment, his hesitation and final adherence to Pompey in 49, and his prompt defiance of Antony after Caesar's death. Petersson's book comes successfully through this test, and the honesty and sanity of judgment which one finds in the discussion of these three incidents characterize the whole work and constitute one of its principal merits. Its other distinguishing features are its attempt, in large measure successful, to present fully all sides of Cicero's life, and to furnish us with its historic setting. As we have already intimated, the orator's life was episodic to a marked degree. It falls into such natural chapters as the proconsulship in Cilicia, the Civil War, the death of Tullia, and the composition of Cicero's philosophical works. And Petersson has taken advantage of this fact to adopt the topical method of treatment, while still observing the chronological order. Among these topics we miss an adequate discussion of the historical and literary importance of the *Letters*, comparable to the chapters on the rhetorical and philosophical works. A more fundamental study of Cicero's year in Cilicia would have been of value, as well as a fuller treatment of his relations to the members of his family and to the young Caesarians. In determining the actual attitude of Caesar and Pompey toward the question of Cicero's banishment, an examination of the legal steps finally taken by Clodius in securing his adoption into a plebeian family would have been helpful; and the author's opinion of Pompey's withdrawal from Italy and of Cicero's criticism of it would have been interesting. The reviewer is inclined to think also that more evidence than is mentioned could have been brought to bear on the interesting question of Cicero's political sympathies before 63. The author shows a thorough familiarity with the sources and with modern studies of his subject. This comes out clearly, for instance, in the analysis which he makes

(pp. 480 ff.) of the apparently conflicting accounts which Caesar, Cicero, Plutarch, and others give of the events of January, 49 B.C. It is doubtful, however, if the date assigned to the important letter to Basilus (pp. 515, 592) can be accepted. In his treatment of the sources the author's remarks on the considerations which Cicero mentions in his letters to Atticus as influencing his action (p. 10), and on the changes made in a speech for publication (pp. 90 ff.), are of great importance and have usually escaped attention. The style is clear and direct, and this book probably gives one a more complete and trustworthy estimate of the public career and private life of Cicero than any other biography which we have.

FRANK FROST ABBOTT.

Ursprung und Anfänge des Christentums. Von EDUARD MEYER.

In drei Bänden. Band I., *Die Evangelien.* (Stuttgart and Berlin: J. G. Cotta'sche Buchhandlung Nachfolger. 1921. Pp. xii, 340. M. 38.)

HAVING brought his *Geschichte des Altertums* down to the death of Caesar, Eduard Meyer defers his story of the Roman Empire until he has completed an account of the sources and beginnings of Christianity. For this, three volumes are planned. The first, now before us, is a critical examination of the gospel. The second will preface the account of the career of Jesus of Nazareth by a study of Judaism after the beginning of Persian rule and the influence of Zoroastrian religion. In view of Meyer's great reputation, his erudition and critical acumen, his synoptic mind, his clear, forceful style, and artistic power of presentation, this undertaking must win favor with all students of history.

The historical criticism of the gospel sources is not expounded in the conventional manner of treatises on that subject, but follows Meyer's own method of approach to the matter. In his historical seminar he had examined the Book of Acts, which he regards as one of the most important works of history preserved from antiquity, and the examination at once showed that the Acts and Luke's gospel were two parts of one work, the gospel narrative of the resurrection being a mere torso without the continuation. This initial theme involved a comparison with the resurrection narratives in the other gospels, and a consideration of the chronological data of Luke. We then begin with the stories of birth, childhood, baptism, and temptation. Recognizing then the importance of Mark as a source for Luke, we are led into a discussion of the contents and sources of Mark, and an examination of the manner in which Matthew and Luke go beyond this earlier document. We then revert to Luke's gospel to see that it aims at an authentic, chronologically exact, and orderly history of Jesus, being the work of an able, reflective historian in sharp contrast to the free and unhistorical construction of the fourth gospel. This order reflects the procedure of a seminar director